

The Non-Subscribing

PRICE TWOPENCE
3s. per annum post free

No. 209.

DECEMBER, 1924.

Presbyterian

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Our General Assembly.

By this we understand not a mere gathering for purposes of business, as is characteristic chiefly of our General Synod meetings in June, but the meeting together in worship in the Ulster Hall. Twice we have had the experience and proved it worth while. On the first occasion an over-zealous and maladroit attack by outsiders created the opportunity and supplied the incentive of curiosity and of righteous indignation. The result was an unmitigated success which impressed the outsiders and greatly cheered ourselves. Last year the same adventitious circumstances were not so evident, and we were left more to our own resources of enthusiasm and endeavour. Needless to say, the result was most impressive,—in some respects perhaps more creditable even to our different congregations. From near and far our people came in their hundreds and the Ulster Hall was well filled. With such successes behind us, it was highly fitting that the Laymen's League should desire to continue in their well-doing. So again we are asked to make a central meeting place in Belfast, and the Ulster Hall is ready to receive our offerings of good-will and endeavour. We cannot believe there will be evid-

ent on the evening of December 7th of any diminution of enthusiasm.

The one criticism which we felt justified a year ago was that the service was too long, especially for those who had previously to travel long distances. On this occasion that fault is to be remedied. The service has been shortened and those taking part are under orders to seek after and attain to brevity. It is much better to make the hearer wish for more than to give him far too much. If, therefore, those officiating this time are faithful to their engagements, the service will be of normal length and permit of many being at home to enjoy the broadcasting to which reference is made elsewhere. But it must be borne in mind that upon ourselves again will rest the responsibility of filling the Ulster Hall. Anything in the nature of a failure will make succeeding services difficult if not impossible. Unqualified success will not merely save our faces—that is but a small consideration at the best—it will send us back to our respective spheres with deepened trust and more abounding zeal. People who can make the needful sacrifice to ensure such success are no decadents but labourers in the wide field of human service. May all the results we hope for on this occasion, be richly ours in accordance with our deserts! One word more. The Ulster Hall Service itself is not to be broadcast. The impression which has got abroad to that effect is unwarranted. The broadcasting done by our representatives follows later that evening and will not begin till nine o'clock, at the Broadcasting Studio. Hence, no one who can attend the service should stay away under the wrong impression that they can obtain an equivalent good elsewhere. Ulster Hall is the place for all on December 7th.

Notes of the Month.

In view of what is mentioned elsewhere, there is no necessity for stressing the importance and opportunity afforded by our third gathering in the Ulster Hall. We feel assured that our readers will do all in their power to continue the success attained in earlier years. But in connection with its object to make our message more widely known, another event of importance will synchronise. Recently a representative meeting of persons from the different religious bodies was held in Belfast to consider the question of Sunday Broadcasting. An agreement was arrived at whereby the various religious bodies were to have their proportionate share in the task of broadcasting Sunday Sermons and addresses. The larger bodies were allowed five turns, while we, as one of the smaller bodies, were granted three. That represents quite a good proportion for our body, and we owe thanks to the Moderator and Mr. Harold Thomas, for so capably submitting our claims for inclusion in the series. The first of our turns has been fixed for December 7th, and the Rev. H. J. Rossington, will then, after the Ulster Hall Service, broadcast a sermon, and the choir of the First Belfast Church will be responsible for the singing of the hymns and anthem, just as the Cathedral Choir did duty for the Bishop of Down and a Presbyterian Choir for the Rev. John Waddell. We understand that the Sunday broadcasting has already justified itself, especially in the case of those whom sickness or other similar cause prohibits from attendance at worship.

* *

An important occasion in the history of one of our Belfast Churches will take place in January. This is the Jubilee of the Mountpottinger Congregation, and arrangements have been made in good time to give it fitting celebration. We refer our readers to the historic note and the detailed advertisement

which will be found in another part of our present issue. We would take this opportunity of offering our hearty congratulations to our Mountpottinger friends and trust that they, having reached this halting-stage in their journey, will pursue their course with the incentive of good work accomplished and greater work still to be done for our common cause. We are assured that in this we are adequately representing the sentiments of our readers everywhere.

* *

We are asked to state that the Sunday School Committee has decided to continue the use in our Schools during 1925, of the "Sunday School Monthly," as circulated amongst our teachers during the present year. The reason of this continuance is the fact that the carefully prepared lesson notes have proved of great help in the past. Consequently, we are convinced that its later issues will be welcomed. These can be obtained from the Convener of the above Committee, the Rev. Albert Whitford, The Manse, Moneyrea.

* *

The coming of the Christmas season is suggested by the issue of this December number of the Magazine, and we gladly take the opportunity which it permits of wishing our readers every Christmas blessing. Unfortunately, the world events do not intimate that the reign of peace and good-will is a reality. A terrible event in Egypt, unsettled conditions in other lands, speak of ill-controlled passions, and mis-directed ambitions. All the more essential is it that all professing Christians should increasingly seek after "the mind that was in Christ Jesus," and widen the sphere of His Spirit in the hearts and lives of men. And we would hope that all the Christian Churches will receive a new consecration to the task of bringing nearer the coming of God's Kingdom, when all men will know themselves as children of the Highest and brethren one of another in Christ.

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SUNDAY, DEC. 7th, 1924

AT 7-0 P.M.

Detailed Announcement Later.

PLEASE NOTE THE DATE

Temperance Notes.

The Annual Meeting.

Those who were present at the Meeting in the First Presbyterian Church, Belfast, Monday Night, November 3rd, will long remember the inspiring addresses. It is to be regretted not more were there. Our distinguished visitor from London, Rev. W. G. Tarrant, gave a most impressive, appealing address, under the title "Fundamentals." He used the unexpected collapse of Waterloo Bridge in parable. It was no faulty structure. The best skill of art and science had been applied originally. But some unanticipated alteration to the banks of the Thames had caused a deeper and rapid flow of water beneath that bridge. Gradually this new element had weakened the foundation. A young man, according to the love and care of his parents had been fully equipped for life's adventure but, something unanticipated could easily and insidiously work at these foundations. He also referred, as we must, to the fearful havoc wrought in this work on manhood's and womanhood's vitality. One who really loves his fellowmen would personally have nothing to do with the drink, and would aim at ridding the world of it. But those who heard Mr. Tarrant, knew that in a few words justice could not be done to his eloquent appeal; and those who did not hear him missed a strong and pathetic appeal to go forth to make the world sweeter and cleaner—liker the Kingdom of God.

We also had Rev. John Gailey, the Secretary of the Irish Temperance Alliance. His was quite a different address. It was appealing in its logic and persuasion. Temperance Reformers must educate themselves, so as to be prepared to hold their own against clever opposition. It was a powerful and most able address.

The two combined addresses will make the meeting ever memorable and valuable. Many availed themselves of the tea, so kindly arranged for by the ladies', prior to the meeting. We wish here to thank them.

Donations are still solicited by the Temperance Committee which should be sent to the REV. P. GODDING, Banbridge, and will be acknowledged here. To date we have received:—

R. M. Laird ..	£1	0	0
Banbridge ..	1	0	0
Belfast, Rosemary Street	2	2	0

* *

An Old Japanese Saying.

"J. B." sends it as follows—

"First, the man takes a drink,
Then the drink takes a drink,
Then the drink takes the man."

* *

Useful Material.

Can be found in "Platform Echoes, or Leaves from My Notebook of Forty Years." This is published by Hodder and Stoughton, and is a collection of orations from the able mind and tongue of John B. Gough. It is brimful of humour and pathos, by a student of human nature and affords not only stimulation to the quiet reader, but material for valuable addresses or papers guaranteed to appeal to the most apathetic of audiences. He received many letters which caused him to make this collection. Letters like this: "My whole family are abstainers from the fact that one of your printed speeches came into my hands at a critical time in my life." There are other topics than Temperance. Of one other topic a man wrote him "The effect on me of your lecture was to make me earnestly desire to be better, to live better." The world has been all the better for the loving and enthusiastic labours of John B. Gough. Beg, borrow or buy the book, and read it (well, you *will* read it if it comes in your possession), if you have not done so already. P.G.

Young People's Page.

I am going to tell you another story, one in some respects something like the story of Little Red Ridinghood,* although I have no doubt you will say there is more difference than likeness between them.

In the land of Greece, and in the days when great cities had kings of their own; when the daughters of the kings of Eleusis went out to draw water one day, as was customary for the damsels of each household whether of low degree or high; they found a lonely woman, sitting veiled by the fountain. She informed them that she had met with misfortune. For while she had been travelling some bad men laid hands upon her to make her their slave. She had managed to escape, and had come to this place, seeking some home where she hoped to be received as a nurse for the children. The daughters of the king took her to their father's house, where their mother made the poor woman welcome, and allowed her to be nurse to the king's little son. The queen treated her with much kindness. But the woman answered nothing to her sympathetic questions, being too much overcome with gloom by reason of her misfortunes, not withstanding the kindness she received from every one in the royal household, save only from the servantmaid who passed sarcastic remarks about her for being so unhappy.

She seemed very fond of the king's little boy, whom they had given her to nurse. But one night the mother of the child saw her putting the infant into a bath of fire, and screamed in terror at the sight. That made the woman angry. For she explained that by putting the child into the bath of fire she had designed to make him immortal like the gods. For she now disclosed the secret, that she was herself a goddess, wandering in disguise among the cities of men. She was none other than the great goddess Demeter mourning the loss of her

precious daughter Persephone stolen from her by the god of the underworld.

For whilst Persephone was playing in the fields with the maidens who were her companions, she wandered far away from them, attracted by a sweet-scented narcissus flower which she saw growing at a distance. As she stooped down to pick the flower, the earth opened and the dread god of the underworld driving in his chariot, carried her off and made her his wife in the regions below. Her poor mother, the goddess Demeter, heard the screams of Persephone as she was being carried off, but she could not at first find out what had happened to her. She was so distressed at the loss of her dear young daughter that she determined to leave the abode of the gods on the great mountain Olympus and to wander unconsolable in solitude upon the earth. At last the earth became so dull and sad for the absence of Persephone, and the place of the gods even, became so unbearably gloomy in the absence of Demeter, that Zeus, the King of the Gods, and brother of Demeter, was obliged to entreat her to return to Olympus. But she refused to leave off mourning for her daughter until permitted to look upon her once more. So Zeus sent a messenger to the under world with orders that Persephone should be queen of that domain for only one third of the year and be allowed to live in the light of the upper regions during the rest of the time. As soon as she was restored to the earth, heaven and earth rejoiced together: the earth began to be gay with flowers and men began to be full of gladness.

Now, this story of Demeter and Persephone is another myth—and attempts to describe and explain the order of nature. Persephone, who is swallowed up by the earth and taken to the region of darkness, does not, like little Red Ridinghood, represent the sun. But she represents the springtime and summer. Throughout spring-time and summer men's hearts are glad because of the gaiety which is

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MODERN CHURCHMEN AND UNITARIANS

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman**, contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamphlet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form **for wide distribution.**

Applications for copies are invited, and should be addressed to

The Depository,

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35 Rosemary Street, Belfast

in the earth ; but when winter comes the life of nature is hidden below the ground, and men are sad. The myth of Little Red Ridinghood takes us from man to nature. The myth of the youthful Persephone takes us from man to nature too ; but it attempts to take us further than nature, namely to the gods, whom the Greeks believed to be the agents behind the scenes, ruling and governing everything.

The Bible Up-to-date.

Dr. James Moffatt has re-translated the Hebrew Scriptures so as "to present the Old Testament in effective and intelligible English."..He had already performed the same service for the New Testament. I doubt if the Moffatt Bible will do much to displace the Authorised Version. People read the Bible either for its spiritual message or the beauty of its language, or for both. The religious section will resent this tampering with the book which they have known all their lives, while the seeker after style will not, I imagine, be much in love with Dr. Moffatt's rendering, which may be intelligible, but is not one-tenth so distinguished as the Authorised Version, judging by excerpts I have seen.

The Old Testament, Dr. Moffatt says, is not always what it seems to those who read it in the English version. If it were it would hardly be considered suitable reading for children in Sunday Schools, or, in fact, for anybody who had not arrived at years of discretion. There is a certain way of interpreting the Song of Solomon, for instance, which would raise a blush on the cheek of the most hardened flapper. I shall be curious to see how Dr. Moffatt deals with parts of Leviticus. This passion of to-day for editing the classics is spreading. The other day I saw that a new dramatic version of "East Lynne" had been written ! I am expecting to hear any moment that some intrepid scholar has put Homer into modern Greek.

"Outlines of the history of Presbyterianism in Ireland,"

By Dr. MONTGOMERY,

Expulsion of Presbytery of Antrim.

The expulsion of the enlightened Ministers and Congregations of the Presbytery of Antrim suggests several considerations, deserving the attention both of the advocates and the opponents of Christian Truth and Religious Liberty.

It supplies a striking illustration of the tendency of authoritative Creeds to produce enmity, dissention, and hypocrisy. Previously to the imposition of *The Westminster Confession*, in the year 1705, the General Synod of Ulster was a united, tolerant, and prosperous church—gradually extending its bounds and influence, by the zeal, the piety, and the charity, both of its ministers and people. No sooner, however, was a *human Creed* enforced, in place of its former infallible Standard of Faith and Duty, the Word of God, than jealousies, contentions, and alienations sprung up, in miserable abundance. Many honest men who sincerely believed the Doctrines of *The Confession*, began to entertain conscientious scruples with regard to the right of enforcing them upon others ; and the expression of their doubts upon this subject, immediately subjected them to accusations of *heresy*, on the part of their less tolerant and less scrupulous brethren. These accusations were retorted by counter-charges of ignorance and illiberality ; and, in the end, the several contending parties endeavoured to enlist the laity on their respective sides—so that bitter feelings and acrimonious language speedily infested the entire church. Nor was this all : the *doctrines* of the Westminster Confession, as well as the propriety of enforcing subscriptions, were eventually brought under discussion ; and whilst none had yet the courage and integrity expressly

to deny their truth, many threw out hints, and conjectures, and doubts, which materially tended to undermine their authority. On the contrary, the more zealous Calvinists became furious controversialists, to the utter neglect of all moral preaching, and the timid, of sentiments more liberal, were compelled to follow in their train, in order to escape the destructive imputation of heterodoxy! The few who had the honesty and courage, to stem the torrent, were exposed to every species of obloquy—the minds of their own people were poisoned—neighbouring pulpits were shut against them—they lived in the midst of unceasing annoyance—and their families were threatened with destitution. In the first instance, the Calvinistic clergy inflamed the minds of the laity, in order to strengthen their own side by popular support; but, in doing this, they called an influence into action which

they had no power to control, and which eventually forced them to adopt measures, which in their hearts, they abhorred. Such were the first fruits of subscription to a human creed in Ulster—hatred, contention, hypocrisy, and timeserving, amongst the clergy—blind and bitter bigotry amongst the people—an utter forgetfulness of the true objects of Christian preaching—and the diffusion of unhallowed enmity throughout the entire mass of society! But such are the consequences that have always flowed from the presumptuous interference of fallible men, with the prerogative of God, and the dictates of conscience: and, were it not for the human partitions which arrogant mortals have erected to separate the followers of the same benevolent Master, and the human interests connected with the keeping up of those sinful barriers, I firmly believe that men would no more

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annoy and injure each other on account of a diversity of religious opinions, than for a difference of stature or complexion.

The proceedings of the General Synod, which resulted in the separation of the Presbytery of Antrim, appear to have been specially inconsistent and reprehensible, when it is considered that they commenced in the year 1720—whilst the ink was scarcely dry on the pen with which George I. had signed a noble act of Parliament, granting complete toleration to themselves. Previously to the year 1719, *no* species of dissent from the established church was permitted by law. All dissenting worship was merely held by the forbearance of the civil authorities—all persons attending it were liable to heavy pains and penalties—and all religious property dedicated to such purposes was subject to confiscation. The friends of the Presbyterians justly and successfully remonstrated against this state of law, and received from the liberality of their sovereign, a more enlarged toleration than they had ventured to solicit. And, yet these very men, on the instant the chains of slavery were struck from their own limbs, basely and inconsistently began to forge fetters for their brethren. Ay, and worse than this—they actually made bolts and bars to confine themselves and their children, and their childrens' children, within the dungeon of Calvinism, and endeavoured to stop every loop-hole and crevice, at which the light of truth and liberty might have been admitted. One is astonished and shocked, that such anomalies could have been exhibited in human conduct; and that men who had honourably and successfully laboured to break the yoke of bondage imposed upon them by others, should, voluntarily and boastfully, have subjected themselves to a worse enthrallment. Liberty up to a certain extent—that is to the length and breadth of their *own creed*—they coveted and claimed; but, of “the *perfect* liberty wherewith

Christ has made us free,” they appear not to have entertained the least conception. They admitted that the church of Rome had erred—that the church of England had erred—and they rejoiced that free enquiry had led to the exposure of those errors, and resulted in the establishment of the purer system of Presbyterianism; but, they never dreamed, that any remnant of error could still find a resting place amongst themselves. True, indeed, they had adopted the Westminster Confession, which declares that “*all churches have erred and may err* ;” but, it is quite evident, that, like their successors of the present age, the use of such language was merely an exhibition of “*mock-modesty* ;” and that, in reality, they believed it impossible, for any farther light to be cast upon the pages of Revelation, than that by which *they* had been enabled infallibly to discern the whole truth! Upon no other principle than this imaginary *perfection* of their own judgment (unless perhaps some lurking love of power and pelf), can we account for the melancholy and inconsistent spectacle which they exhibited to the world, of a church honourably securing its own emancipation, and then voluntarily and meaningly submit its neck to a degrading servitude.

The case of the General Synod of Ulster is not mended by alleging that they only followed the example of the Lutheran church of Germany, the Episcopal church of England, and Ireland, and the Presbyterian church of Scotland. All these churches had practically belied their protestant name and profession; for, with the disclaimer of infallibility upon their lips, they had, each in turn, taken up the tyrannous weapons of the church of Rome; and a reformed Presbyterian Synod, just escaped through the liberality of their sovereign, from the fangs of persecution, ought to have acted upon higher principles, and to have proved to the world that Irish Presbyterianism did not consist in throwing off one yoke to put on another.

Had they acted thus, Presbyterianism would not, this day, have been merely the third sect, in Ireland, in point on influence and numbers; but, with its Scotch energy, perseverance, intelligence, and piety, it would have stood at the head of Irish Protestantism, as it now does at the head of Ulster industry and civilization. The General Synod however, preferred the exercise of a petty tyranny over its own members, and the exhibition of a verbal orthodoxy before the world, to the glorious moral and social influence which it might have attained, by bearing aloft the standard of religious freedom.

The Non Subscribing Presbyterian AN APPEAL.

At the meetings of the General Synod of the Non-Subscribing Presbyterian Church of Ireland, a report and Statement of Accounts of the Magazine were submitted. Attention was drawn to the financial aspect, and an appeal was urged upon the Ministers and Laymen for increased support. Two suggestions were made in the course of the discussion which followed, one being that our Congregations should be asked to be responsible for a certain number of copies monthly,

Mountpottinger Unitarian Church.

Jubilee (1875=1925) Celebrations

Sunday Services at 11-30 a.m. and 7 p.m.

PREACHERS :—**January 4th.**—REV. E. SAVELL HICKS, M.A., Dublin.
 „ **11th.**—REV. JOSEPH WORTHINGTON, B.A., Torquay.
 „ **18th**—REV. C. M. WRIGHT, M.A., Liverpool.

SPECIAL COLLECTIONS.

A HISTORICAL MEETING

will be held in the

CHURCH, on Wednesday, Jan., 7th,

AT 8 O'CLOCK P.M.

Special Speakers :—REV. ALEX. GORDON, M.A., and S. SHANNON MILLIN, Esq., B.L. Brief Addresses will also be given by representatives of our Church, Lay and Ministerial.

A Re-union of old S. S. Scholars, Members and Friends of the Congregation, will take place in the Church and Schoolroom, on

WEDNESDAY, JANUARY 14th

AT 8-30 P.M.

XMAS FAIR AND SALE OF WORK

Will be held in the SCHOOL-ROOM

On **FRIDAY, DECEMBER 12th 1924,** at Three o'clock.

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according to the stipend payers, and another was the formation of a Subsidy Fund from which the deficit each year could be drawn. Seeing that the Magazine has served the denomination for a considerable number of years, and through the generous kindness of private friends has made no appeal to the Community, we think that if an effort could be made in all our Churches to double the circulation, this would help considerably to lessen the financial burden.

In the meantime, we appeal to generous friends to help us financially and donations will be gratefully received and acknowledged in these columns by the Editor, Rev. H. J. Rossington, M.A., B.D., Ardeevin, Cadogan Park, Belfast, or the Business Agent, Rev. G. J. Slipper, 7 Trevor Hill, Newry.

A November Holiday in Amalfi.

[A Paper read before the Women's League of the First Church, by Miss Hutton. A good attendance of Members listened with much enjoyment.]

The word November, will, I imagine, call up in most minds present here this evening, a vision of rain, wind, cold and possibly fog, whereas for those fortunate enough to have been in Amalfi at that season the vision will be of golden sunshine, gorgeous autumn tints, and blue waves breaking in clouds of spray on rocky headlands.

This favoured spot is only distant 70 miles from Naples, but as the nearest railway station is at Vietri, 16 miles off, one feels oneself very remote. However, modern conveniences have so far penetrated these regions that a motor diligence runs from Vietri to Amalfi, and is timed to meet the afternoon train from Naples. We left this latter city on a murky November day,

with Vesuvius and the mountains of the Sorrento Peninsula all cloud capped and as our train toiled through the defile which separates the Bay of Naples from the Gulf of Salerno, the prospects did not look bright; but, once the ridge was surmounted and the descent began all was changed, and the vast Gulf of Salerno lay spread out before us in the glow of a lovely sunset. After claiming our registered luggage at Vietri, we hastened out of the Station to secure seats in the motor diligence, only to find this vehicle crammed to suffocation with country people and their belongings, and the driver declared it was impossible to take in either ourselves or our luggage. The only other conveyances available were two diminutive phaetons drawn by sturdy ponies and after a certain amount of bargaining we engaged them both, one for the luggage and one for ourselves. Our procession started before the motor, and the ponies set such a good pace that it was nearly an hour before we were overtaken by the lumbering vehicle, which finally rushed by us making so much noise and smell that we were more than ever thankful that we had escaped from its clutches. For the drive was too lovely for words; the road followed (high up), the deep indentations of the coast, and as daylight rapidly faded the young moon cast a silvery shimmer over the sea. On rounding the Capo D'Orso we saw the twinkling lights of the twin villages of Maiora and Minori, then followed Atrani (which lies at the foot of the mountain range crowned by Ravello), and then beyond the next headland crowned by an old Saracen Castle lay Amalfi herself, with a brilliant flashing light at the end of the pier. A steep descent brought us down to the sea level, but the journey was not yet over as the Hotel S. Caterina is situated a mile to the west of the town high up above the sea, so it was collar work again for the ponies and finally after traversing through two tunnels, blasted through the solid rock, we

arrived at our destination. Signor Gambardella, the prince of hotel keepers, was on the look out and gave the weary travellers the warmest welcome. No one could wish to be better off than at his hotel, perfect cleanliness, exquisite cooking, and a most willing and obliging staff. S. Caterina has had a chequered history; started by his father just below the Cappucini Monastery, now an hotel, it was entirely destroyed about 35 years ago by a terrific landslide, which after sweeping away the western end of the Monastery, overwhelmed and buried all the houses lower down. The present proprietor was then a child of twelve, ill in bed, but the alarm was given in time, his father rushed into his room, caught him up in his arms, and shouting to the guests in the Hotel to leave the house at once, they all escaped except two American ladies, who went back to their rooms to secure jewels and papers. They were swept away in the fearful avalanche of mud and stones, their bodies have never been recovered. All they possessed in the world was gone. Fortunately a well-to-do great-aunt, who lived at Salerno, came to the rescue, lent money to take and furnish the present house; the whole family worked hard, Signor G. was the sole waiter, his sister was the cook, and the father and mother did the rest of the work. They had only six rooms to begin with, but the house has been enlarged twice, and can now accommodate 30 guests. The visitors' book is full of poetical tributes to the excellence of the chef, who was trained entirely by Signoria G. a veritable cordon bleu. The other good hotel in Amalfi is Cappucini, the old Capuchin Monastery, approached by zig-zag flights of steps, 193 in number, up which visitors, luggage, food and drinking water have all to be carried as there is no road for wheeled vehicles. This picture shows very clearly where the big landslide took place, with the entrance to the tunnel which now replaces the old road. The view from

the long terrace is magnificent, and the hotel is said to be well managed, but the Monk's cells (2 have been thrown into one), do not make very comfortable bedrooms, the old refectory is a dull diningroom, and the prospect of the ascent of 193 steps, if one ventures out for a walk, would give one the sensation of being in prison, so for every reason I advise intending visitors to go to the Santa Caterina. Besides its unsurpassable natural beauties, the historical interests of Amalfi are many. It is mentioned for the first time in the 6th century, when it enjoyed the protection of the Eastern Emperors. It later became an Independent State, and was continually at variance with the princes of Salerno, even defying the Norman Sovereigns of Naples until King Roger finally reduced the place in 1131. It used to be a very prosperous seaport and the Tavole Amalfitane, or sailing regulations were recognised for centuries as the maritime laws of the Mediterranean, but it is now quite a small town of only 5,165 inhabitants. It is situated at the entrance of a deep ravine, and except for the sea front and the small piazza del Duona there is hardly a level spot in the place. This is the only street in the town, the rest consists of flights of stairs with occasional steep slopes; at every 50 or 60 steps there is a house door, some of the houses have small terraced gardens of orange trees and through the branches laden with fruit one gets glimpses of the blue sea far below. The excursions from Amalfi are only for good walkers, as once the coast road is left the paths up the mountains are extremely precipitous, and there are only two places to which there is a driving road, Agerola and Ravello, and even these are of the roughest description. The first named owes its interest to the abandoned Dominican Monastery, which can be seen from a great distance towering up on the rocks like a huge medieval fortress. Its sole inhabitant at the present time is an old,

old woman, Angiovella, to whom the Government pays the handsome salary of 50 lire (about 10/-) quarterly, as caretaker, she is very deaf, and after hammering at the door with my umbrella for a long time in vain I was turning away in despair when a countryman came along and said he would make her hear. He went to the roadside, and lifting up a big bit of rock he hurled it against the oak door, and the noise was such, that one heard the echoes reverberating inside. Soon the door was opened, and the tiny little figure of Angiovella appeared. She loves showing visitors over the Monastery, and if one speaks slowly and distinctly she can hear right enough. The long corridors of cells, all shut up now, look very dreary, but when I asked her if she did not feel it very lonely living there by herself she said "The Virgin, Christ, and St. Dominic, are always with me, so how could I be lonely?" She then showed me the Chapel, where Mass is said every Sunday by a Priest who came up from the village of Canca Marini far below, and finally on my saying goodbye she insisted on my accepting some apples, thrusting them into my coat pockets with her own hands. She followed me out of the Monastery, and my last view of her was hanging over the wall, waving her hand, and calling out "A Rivederci." From great age to extreme youth may appear a violent transition, but the next thing I have to tell you about is a school for little orphan girls, which is lodged in an ancient Palazzo Vescobile of the 12, and was founded and endowed about 80 years ago by a Bishop of Amalfi, for the support, bringing up, and education of 12 girls. It is under the control and management of a community of nuns, who are called Suore Francesse, though they are really Italians. But during the war the endowment fell lamentably short of what was needed for the feeding and clothing of the children, so The Palace was taken over by the Commune of the town to serve as the

elementary girls' school for Amalfi, and it is now thronged with children of all ages. The Mother Superiors is a charming personality, and seemed to take pleasure in showing me all over her domain. To our eyes the classes would appear overwhelmingly big, 60 to 70 was not unusual, but all were orderly and disciplined. The Italians are splendid map makers, and in all the high class forms there was a large map of Europe, so the Mother Superior was able to point out where I had come from, and the children stared at me as if I were a great traveller. From the earliest age Italian children are taught the points of the compass, as these are drawn on the ceilings of the class rooms. I was asked to say a few words in each class room, which was rather trying, but at least I must have made myself understood for a few days after I was surrounded by a crowd of small girls on the Piazza, dancing round me and calling out "Come again, come again," so for two days I worked hard at making paper toys, and armed with a basket of these and sweets, I did "come again," but, imagine my mortification when the bird with the flapping wings struck terror into the heart of a small child, who had to be carried wailing from the room. Above the school lies the Campo Santo, or cemetery of Amalfi, the long row of arches in the picture, 1,000 steps above sea level. The first time I reached the cemetery it was closed, but an old woman who lived in the house just below said she could arrange for the custode, whose dwelling was a long way off to be there at any hour I chose to fix, so at 2 o'clock, on the following Tuesday, he was to be there. Tuesday afternoon was one of the hottest days during my whole stay and I arrived at the gate of the Campo Santo in a melting condition to find the gate still closed, no custode, the old woman's door padlocked and not a creature in sight.

(To be continued).

Dr. Fosdick on Creeds.

In previous numbers of this magazine, reference was made to the attempt to coerce Dr. H. Emerson Fosdick, by the so-called Fundamentalists of America. Since then he was asked to join as a Presbyterian the Presbyterian General Assembly. When invited to become a minister of the First Presbyterian Church in New York, he was a Baptist and as such he was not asked to undertake Presbyterian responsibilities. The attempt to compel him to do so now is an endeavour on the part of his opponents to curtail his liberty and to silence his outspoken Evangelistic preaching. Clearly perceiving that to be the case, he refuses to be a Presbyterian and makes this comment on the situation :—

"There are many creedal statements such as the Augsburg Confession, the Westminster Confession, the Thirty-nine Articles, which express in the mental formulas of the generations when they were written abiding Christian experiences and convictions. I honour all of them ; they represent memorable achievements in the development of Christian thought. But for me to make a creedal subscription in terms of any one of them would be a violation of conscience.

"Let me add also that this general and long-standing attitude toward creedal subscription is necessarily heightened by the particular situation in which I now find myself.

"In theology I hold the opinions which hundreds of Presbyterian Ministers hold. I am an evangelical Christian. So many men of my position have been cordially welcomed into the Presbyterian ministry, as holding the substance of doctrine for which the church stands, that I have no reason to suppose that the Presbytery of New York would fail to receive me. But, after two years of vehement personal attack from a powerful

section of the Presbyterian Church, I face now an official proposal which calls me either to make a theological subscription or else leave an influential pulpit.

"Any subscription made under such circumstances would be generally and, I think, truly interpreted as moral surrender. I am entirely willing that my theology should be questioned. I am entirely unwilling to give any occasion for the questioning of my ethics."

"It may not enact a rule, but it suggests a precedent. It encourages a return to the principle of a denominationally 'closed shop.' It represents, so it seems to me, a retrograde sectarian movement. As a convinced interdenominationalist, therefore, who does not believe in an exclusive but in an inclusive church, I must not consent to the decision. To concur with it would be to agree with an attitude with which I radically disagree, to fall in with a denominational spirit which I regret and deplore.

"As you see, my reasons for declining the courteous invitation which you have extended to me spring from my conscience. I must not do what for me would be a disingenuous and fictitious thing under the guise of taking solemn vows. I am sure you would not have me do it."

Religious people, says Professor C. A. Dinsmore, of Yale, are often confused and confusing in their talk about religion ; but their inner experiences are clear and are unanimous. In twentieth-century Europe and America, Christians sing psalms which were written in Asia three thousand years ago. Catholics and Protestants sometimes use the same hymns and the same prayers. Their creeds differ ; but their hearts are in touch with the same Reality, and experience the same spiritual peace. —Christian Life.

Reports.

Unity Guild.—Ninety five guests, blind workers from the workshops in Royal Avenue, and their guides, sat down to tea at the invitation of the Guild on Saturday, the 25th October, in the Central Hall. This entertainment, which has become a hardy annual, is looked forward to with pleasurable anticipation by the Work-people from year to year. Having refreshed the inner man an adjournment was made to the Large Hall, where, after the President (Mr. R. M. Laird), had formally extended a hearty welcome to our guests, a concert was provided, the company gradually increasing to about 130. Songs and recitations were given by Mrs. Jackson, the Misses Black, A. New-
man, Beattie and E. Kennedy, and Messrs. Thomason, J. Moore, W. H. M'Cafferty, A. Hamilton. One feature of these entertainments is that those for whom these are provided except to supply some of the items. This friendly plan was carried out as usual and we were glad to get such capable assistance with the programme from the Misses Cochrane, Kane, and Hegarty and Messrs. Burrows and Hanna. Proceedings closed with the mutual hope that a similar entertainment would be given next year.

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Unity Guild.—The usual Monthly Meeting of the Guild was held in York Street Hall, on Wednesday, November 12th., at 8 o'clock, when the Rev. John Begg, of Downpatrick, delivered an able and interesting Lecture entitled the "Kailyard" School. On the motion of Mr. E. R. Jackson, seconded by Mr. Leyland a hearty vote of thanks was passed to the Lecturer. The next meeting will be held in Mountpottinger School room, on Wednesday, December 10th, at 8 o'clock.

Belfast First Church.—On November 14th, a lecture was delivered in the Central Hall, Belfast, on "Rome, the Wonder City," this embodying the impressions and experiences gained earlier in the year by the lecturer, the Rev. H. J. Rossington, M.A., B.D., The Hall was crowded and the large audience betrayed the keenest interest in the lecture and the illustrations of Rome's great treasures in architecture and art. More than a hundred slides had been brought together for the occasion and these were beautifully displayed by Mr. H. E. Millar, who was in efficient charge of the electrical lantern. Mr. Bowman Malcolm, M.I.C.E., kindly presided and introduced the lecturer, and later passed on to the latter a very cordial vote of thanks moved and seconded by Mr. R. M. Laird and Mr. W. M'Cafferty respectively. The lecture, which lasted about two hours, covered a great deal of ground and incidentally revealed very much of historic interest and importance in the long career of Rome as a world-city. The object of the lecture was to help the funds of the First Church, and as its expenses were met by the lecturer himself, it was possible to hand over the entire proceeds, £12 10. 0d., to the Hon. Treasurer. This gratifying result was made possible by the generous support of friends outside the congregation as well as inside.

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Belfast: All Souls. Harvest Thanksgiving Services were held at the All Souls' Church, on Sunday, 26th October. The preacher at both services was Rev. E. I. Fripp, B.A. Appropriate anthems were rendered at both services. In the morning the quartette, "If ye love Me, keep My commandments" (Stewart), was admirably rendered by Miss D. Craig, Miss F. MacWatters, Mr. W. Rea, and Mr. D. M'Alpin. Mr. W. Rea sang beautifully the solo in "Seek ye the Lord" (Varley-Roberts), while the choir accompanied in chorus—the modulating of tone being very effect-

ive. At the evening service the anthem, "Ye shall dwell in the land" (Stainer), was effectively sung. Mr. David M'Alpin sang the bass solos very creditably. Miss Daisy Craig's singing of the soprano solo was sweet. The soloists and choir may be congratulated on their splendid renderings. Mr. W. Rea also sang "The Harvesters' Night Song," which was pleasing. Mr. Sidney A. Tarleton is to be congratulated on his abilities in arranging the music and his effective accompaniment.

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Raloo.—Non-Subscribing Presbyterian Church Harvest Services were held in the above church, on Sunday, 16th November, at 12 noon and 6 p.m. The church decorations of the emblems of Harvest were artistically arranged, a miniature corn stack with thatch and ropes complete was a source of much admiration. The attendance at both services was large especially in the evening when many were unable to gain admission, the Pastor loci preached in the morning from the last vision of Amos. Rev. A. M. Bell, B.A., conducted the evening service. His discourse produced a deep impression upon an appreciative audience. Miss Meta Gray, presided at the harmonium. The Harvest hymns were sweetly sung by an augmented choir.

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Ballyclare.—On Sunday, November 2nd., Harvest Thanksgiving Services were held in the above Church, morning and evening. The attendances at both services were very good particularly in the evening, when the aisle had to be utilised for extra seating accommodation. The tasteful decorations of the church with fruit, flowers, plants and produce, the generous gifts of members of friends of the congregation was the work of the members of the choir and Sunday School. An exceedingly neat and well constructed miniature corn stack, which attracted much attention and harmonised with the centre scheme of

decoration was the work of Mr. W. Logan, our Sunday School Superintendent. The special Harvest Anthem, "O. Lord How Manifold are Thy Works," was rendered acceptably morning and evening, by an augmented choir under the conductorship of Mrs. Moore, A.L.C.M., our esteemed organist. Miss M'Walsh gave a sympathetic interpretation of the Solos "Nearer my God to Thee," and "Take Thou my hand," the diction being delightfully clear, while Mrs. Moore sang as a Solo in the evening, "My Task," in her own inimitable way. We tender our cordial thanks to all who sent in gifts of fruits, flowers, etc., also to all the loyal workers who came forward so willingly and assisted in their artistic arrangement and lastly to the kind friends and neighbours who assisted with the musical portion of the services thus ensuring their pronounced success. On Tuesday evening, November 4th, the first of our delightful little socials took place in the schoolroom. There was a good gathering for the opening night. After tea the evening was devoted to games, dancing and music. Among those who contributed to the musical portion of the programme were Miss Dora Forsythe, Mrs. Moore, Mr. Dunwoody and Mr. James Laird, all of whom had to respond to encores. The social was a pleasant one and heartily enjoyed by all present. Special thanks are due to Miss J. Harson, Miss M. Kerr, and Miss J. Laird, who made the arrangements, provided the entertainment and bore all expense in connection therewith.

* *

Banbridge.—We had the privilege of a visit from the Rev. W. G. Tarrant B.A. (Editor of the "INQUIRER") for our Morning Service, on Sunday, 2nd November. A short interesting address was given for the children and a very inspiring sermon. Mr. Tarrant's text and subject was from the Epistle to the Ephesians 4:19, "The love of Christ." Mr. Tarrant said that he wished to speak of the

greatest thing of which it was possible to speak. He mentioned the different ideals which nations and people, down the ages, had sought after. These had all been extolled in art, song and poetry. But the greatest of all was this love of Christ. The sainted Apostle, gifted though he was in expressive language admitted that this great theme was beyond words. Whatever our individual theology may be, concerning, say, the Person of Christ, added the speaker, yet according to Paul, it should be our aim to know this Love of Christ, that we "might be fulfilled with all the fulness of God!"

The choir rendered special music including a solo. There was a very good congregation.

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Bangor.—Because there have been no Bangor notes for the last month or two it is not to be taken that the congregation is less active than formerly, but rather that as things have settled down there has been less to write about. Another reason has been suggested, that the time and interest have been rather centred in a "new earth" than in the "old heaven." Be that as it may, each Sunday evening, wet or fine, finds Mr. Whitford at the "Castle Rooms," and a good company of worshippers there to meet him. If things have been going along quietly for some time this is not likely to be the case in the near future, as we have now come to the end of a year's work, and a General Meeting is to be held, on Tuesday, 9th December, at 8 p.m., to have a report and statement of accounts and to transact other business. There will be a cup of tea for any friends who care to drop in as well as for members.

There is one way that many readers could help and that is by posting this copy of the "Non-Subscriber," to any friends they have in Bangor and also by sending a post card to the secretary giving the names and addresses for those they consider would be interested, for good as has been the turnout, there must surely be many more

Non-Subscribing Presbyterians in Bangor. If they know of these services what is keeping them away? Now is the time their help would be most useful, and even if they have joined other congregations, their presence on an occasional Sunday evening would cost them nothing and would help us greatly. The services are held every Sunday evening, in Thompson's Castle Rooms, Main Street, Bangor, at 7 p.m. Secretary's Address **GEORGE J. HILL, 45 Ballyholme Esplanade, Bangor.**

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Ballycarry.—Harvest Thanksgiving Services were held on the 3rd Sunday in October. In the morning the pulpit was occupied by the Minister, in the evening the Rev. A. T. Agnew, B.A., of York Street, Belfast, was the preacher. A crowded congregation listened with great interest to a remarkably interesting discourse. The Church was beautifully decorated, special music was rendered by the Choir, a solo, both morning and evening being sung with great effect by Mr. Holmes of Carrickfergus. Mr. R. Campbell of Whitehead, presided at the Carnegie Organ. The second Social of a series being held by the members of the Choir of Ballycarry, took place on the 1st Friday in November. A most enjoyable Evening was spent, tea being dispensed by the Misses Hamilton and Robinson, Miss May Hamilton being the caterer.

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Comber.—The Harvest Thanksgiving Services were held on Sunday, 26th October. The church was most tastefully decorated for the occasion by the ladies of the Congregation. There was a splendid display of the fruits of the field, garden and orchard, a special feature of the decorations were two miniature stacks of corn, and the entire surroundings were symbolic of the joys of "Harvest Time." The special preacher was the Rev. John Begg, Downpatrick, who delivered two eloquent and impressive addresses on the subjects of "The

Joys of Harvest Home," and "Reverence for Nature and Her Laws." The attendance at both services was excellent—special seating accommodation had to be provided in the evening. The Choir rendered very effectively the anthem "Ye shall dwell in the Land," the solo parts being taken by Misses H. M'Cormick and J. Munn. At the evening service the Sacred Song "The Blind Ploughman," was rendered by the Rev. J. D. Davies. Miss Eva Andrews very ably presided at the organ at both services. The special collections, which were on behalf of the Choir Fund, realised a very satisfactory sum. Heartly thanks are due to the ladies' who were responsible for the decorations and to those who contributed materials for the work. The first social evening of the season in connection with the Social and Literary Guild, was held on Wednesday Evening, 12th November. There was a good attendance of members and friends. An interesting and

enjoyable programme of music, recitations, competitions, games and dancing was given. Songs were rendered in good style by Mrs. James Andrews and Mr. Clifford Pollock, and Miss Edith Hind contributed recitations. All the items were heartily encored. The winners of the first competition were Miss Campbell and Mr. Pollock, while the prizes for the second went to Miss Jeannie Adams and Mr. Hunter. The Hon. Lord Justice Andrews presented the prizes to the successful competitors. The accompanists were Mrs. James Andrews, Miss Eva Andrews and Mrs. Munro Ferguson. The Rev. J. G. Davies extended a cordial welcome to the company and thanked all who had assisted to make the evening a successful and enjoyable one. The singing of the National Anthem brought the proceedings to a close.

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Crumlin.—Our Services of Thanksgiving for the Harvest, were held on

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Sunday, 19th October. On the previous afternoon a willing band of young people assembled for decorating and the result of their work was very pleasing. The services, morning and evening were conducted by the Minister, Rev. S. E. Bowen, and the evening Congregation numbered about 350.

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Downpatrick. — Carlyle's "Sartor Resartus" was the subject of an evening address delivered by the Rev. John Begg, on November, 9th, at the First Presbyterian Non-Subscribing Church, Downpatrick. The title "Sartor Resartus" suggests the tailor-re-tailored, and under the disguise of a 'philosophy of clothes' it is written; in reality it is the story of his own spiritual pilgrimage. Carlyle's hero in "Sartor Resartus" found the going forth to be an awesome undertaking, and there are many who have found it no less a struggle. We follow Carlyle's hero through a sad, grey sea of intellectual doubt and heart-sorrow until he comes to that grim rock which the author has called 'The Everlasting No.' It is just the denial of all his early beliefs, 'the loss of faith, the triumph of doubt, the true night and darkness of the spirit.' It isn't even a rock, it is the very 'slough of despond' itself. From this desperate situation he ultimately emerges, reaching a 'centre of indifference' which is the turning point, where darkness begins to flee and light appeareth. The central thought upon which this change turns is the idea of his own individuality as something different and other from the world without. He was also helped to deliverance from all this turmoil of mind through the fact that amidst it all he never lost the sense of duty.

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Glenarm.—On Sunday, 26th October Divine Service was held in the Old Meeting House, at 3-30 p.m., and amongst those present, were the Orangemen of Glenarm, Carnalbana,

and Carnlough, wearing regalia. The Rev. J. A. Miskimmin, B.A. (pastor loci) conducted the service, and preached to a large congregation from I. John, 2nd chapter, 14th verse. Special hymns were well rendered by the Choir, Mrs. R. N. Green presiding efficiently at the organ. The church was tastefully decorated with plants and flowers, kindly given by Mr. Daly, gardener to the Earl of Antrim, and presented a bright and attractive appearance, a word of praise is due to Mrs. Green, Miss Mary M'Henry Robinson, and Mr. William Robinson, for the time and attention they gave to the work of beautifying the sacred edifice. A collection was taken up in aid of the fund for providing a new banner for Glenarm L.O.L. 1121. The collectors were Br. Samuel Murray, w.m., Br. Patrick M'Kendry, and Br. John Robinson, Hon. Secretary of the Old Presbyterian (Unitarian) Congregation.

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Holywood.—Harvest Thanskgiving Services were held in the First Presbyterian (Non-Subscribing) Church, on Sunday, November 2nd. The interior of the building was tastefully decorated for the occasion and special music was given by an augmented choir, under the direction of the Organist, Mr. W. J. Harvey. The services were conducted by the minister (Rev. Edgar Lockett), and there were good Congregations. On the following Monday Evening, the augmented choir, as is customary, sang a Harvest Cantata ("The Rolling Seasons"). There was again a good attendance. The service was conducted by the Rev. M. Watkins (Mountpottinger), who gave an appropriate address. The opening meeting of the Young People's Church Guild was held on Wednesday, November 12th, and took the form of a tea and social gathering. There was a good attendance of members and a very enjoyable evening was spent. There were two success-

ful competitions (arranged by the Misses Mabel and Kathleen Harvey), music and games. A short business meeting was held at which a satisfactory financial statement was made by Miss Magill (Treasurer), and the officers and Committee elected. Miss Magill was re-elected Treasurer and Miss S. Meneely was appointed Secretary.

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Larne and Kilwaughter.—Morning Service in the Old Meeting House, on ~~9th October~~, may well be regarded as unique and illustrative of the manner in which smiles alternate with tears in our common life. The sermon dealt with God's care of man in the physical sphere, in and by seed time, cold and heat, providing for bodily wants, and in the spiritual sphere providing for our spiritual necessities, especially by his revelation of his own fatherly, loving and merciful character in the personality and teaching of Christ Jesus. A full choir under the leadership of Miss Isa M'Ninch sang with sweetness and clear enunciation the usual Harvest Hymns, Chants, and the triumphant anthem, "O be joyful in the Lord." As we were on the verge of Armistice Day fitting mention was made by the Minister of that awful harvest whose sheaves lie under many seas and in the soil of many lands. He spoke also of the rather sudden "passing" of a much esteemed lady member of our Congregation who was also a member of the local Methodist Congregation—Miss Hill, Head Mistress of the Larne Infant School. Miss M'Ninch rendered the Dead March (Saul), on the Organ to a deeply moved Congregation all standing with heads reverently bowed. The decorations were confined to white flowers beautifully arranged on the Communion Table—white as suggestive of the blameless or gallant lives of our dear lads who fell, at whose Monument in the Hall loving hands had placed a magnificent wreath of variegated laurels.

Laymen's League Meeting, Belfast Chapter.—Mr. Thomas presided over a good attendance and those present showed clearly that they are still dominated by the desire "to do" things. Three new members were enrolled, and in addition to others the following were discussed and the necessary action taken. Attendance of Elders at the Meetings of Presbytery Provident Fund to assist ministers. Members again requested to attend Whist Drive under the auspices of the Women's League, on December 3rd, at 7-30 p.m., at Central Hall. Arrangements re Ulster Hall Services. Sick Visiting Committee—Appointed Representatives—Rosemary Street, Mr. R. M'Crum; All Soul's, Mr. J. Henderson; Mountpottinger, Mr. E. R. Jackson; York Street, Mr. J. Watson. It is hoped that Dr. Jessel, president of the League, will be able to visit Belfast early next year. Efforts are being made to persuade one of our highly respected members to speak on an important subject at the December Meeting of the Chapter.

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Moneyrea.—Harvest Thanksgiving Services were held on Sunday and Monday, October 19th and 20th. There were numerous gifts of produce from garden and field with which the church was tastefully decorated. Special anthems were rendered by the Choir. The soloists being Mr. Robert Ferguson and Mr. Uprichard. The Sunday Services were conducted by the Rev. J. A. Kelly, of Dunmurry, who delivered appropriate and inspiring sermons to large congregations, the evening service being exceedingly well attended. On Monday evening the service was conducted by the minister (Rev. A. Whitford). The fruit, eggs and vegetables were afterwards sent to the Cripples' Institute, Donegall Road, Belfast.

At the Non-Subscribing Church, Moneyrea, on Sunday, October 19th, by Rev. J. A. Kelly, Kathleen Margaret Whitford.

Mountpottinger.—A very enjoyable little concert was given by the scholars of the Sunday School assisted by members of the Choir, on Wednesday October 29th. The programme included solos, by Miss Ada Beattie, Mr. L. Watters and also Mrs. J. Allen, whilst the children sang a number of choruses, some of them being of the nursery rhyme character. The costumes in which the performers were attired helped to make for the success of the evening and the result attained showed that the amount of time and energy expended by the Minister in training the junior performers had been well spent. We promised in last issue to give an outline of the arrangements in connection with our forthcoming Jubilee celebrations in the month of January. These may be summarised as follows:—Special services on January 4th, 11th and 18th. Preachers on the respective dates, being Rev. E. Savell Hicks, M.A., of Dublin, Rev. J. Worthington, B.A., of Torquay, and Rev. C. M. Wright, M.A., of Liverpool. On Wednesday, January 7th, an historical meeting will be held in the Church and amongst other speakers will be Rev. Alex. Gordon, M.A., who is so well known in Belfast, and is such an authority on the history of our churches. Mr. Shannon Millin, B.L., of Dublin has also kindly promised to address the meeting whilst it is anticipated that a prominent layman will occupy the chair. During the following week a reunion of former Sunday School Scholars and Church Members will be held when the meeting will be of a social character.

Congregational Chronicles.

Mountpottinger.—An event of historic interest to our Churches is the 50th Anniversary of the Opening of Mountpottinger Unitarian Church, on the first Sunday in January, 1925. The foundation stone was laid on Saturday, 16th May, 1874, by Mrs. W. B. Ritchie, "The Grove," Belfast, and

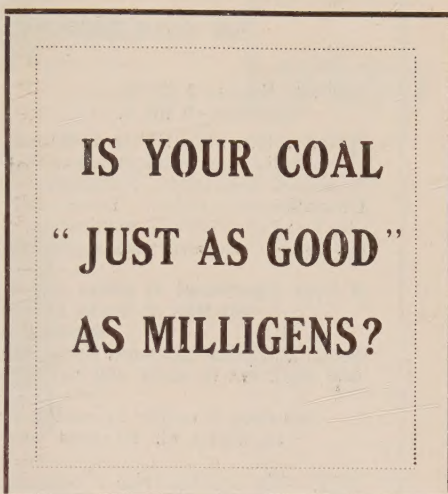
on Sunday, January 3rd, 1875, the Opening Services were conducted by the Rev. David Maginnis, of Stourbridge. Special Services were also conducted on the two succeeding Sundays, by Professor Orr, of Comber, and Rev. J. Crozier, of Newry. The origin of the Congregation goes back however twelve and a half years earlier to a certain Sunday in May, 1862, when there gathered together in the Dining Room, of Ritchie's Felt Works, Mountpottinger Road, a band of enthusiastic workers, led by Mr. Robert M'Calmont, to found a Sunday School for the neglected children of the neighbourhood. The generosity of W. B. Ritchie, Esq., M.D., in thus granting the free use of this Room at the Felt Works, was a vital factor in establishing the Sunday School, but even more vital was his subsequent generosity, interest and goodwill in founding the Church and Congregation. Interwoven with the work and life of those days is the name of Davidson, and we are glad to have with us still such a splendid representative as Miss Maria Davidson. Details of the more important events connected with the Celebrations are outlined in one of the advertisement pages of this issue of the Non-Subscribing Magazine.

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Z.K.



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